DOCUMENT RESUME

ED 030 526 RC 003 513

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A Selective Bibliography of American Indian Literature, History, and Culture. The General College Studies, University of Minnesota, Volume V, Number 3.

Minnesota Univ., Minneapolis. General College.
Report No-Vol-5-No-3
Pub Date 68
Note-20p.
EDRS Price MF-$0.25 HC-$1.10
Descriptors-*American Indians, *Annotated Bibliographies, Anthropology, Art Appreciation, Autobiographies, Biographies, Cultural Background, *Cultural Education, Fiction, *History, *Literature

Approximately 160 books, published between 1825 and 1967, dealing with American Indian literature, history, and culture are presented for teachers and students of American Indian Culture in this annotated bibliography. The bibliography is divided into six content areas, including: (1) literature written by Indians or taken directly from their oral tradition; (2) autobiography and biography; (3) fiction with an Indian subject; (4) art (painting and crafts); (5) history; and (6) general, which includes general texts on aninropology and culture. (DK)

EDO 30526

THE GENERAL COLLEGE STUDIES
UNIVERSITY OF MINNESOTA
THE GENERAL COLLEGE • 106 NICHOLSON HALL • MINNEAPOLIS, MINN. 55455

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Volume V, Number 3 1968 - 1969

A SELECTIVE BIBLIOGRAPHY OF AMERICAN INDIAN LITERATURE, HISTORY, AND CULTURE

by
Dorothy L. Sheldon
and
Victoria J. Sitter

It is bitterly ironic to the "first Americans" that until recently institutions of higher education could offer courses in American literature without a single reference to the cultural achievements of the American Indian. As part of a growing concern with minority-group culture, educators are belatedly beginning to become curious about American Indian art, music, and literature.

The senior member of the team that prepared the bibliography that comprises this issue of The General College Studies has for many years been interested in the literature of the American Indian. The nucleus of this bibliography was material that she began to collect many years ago, as a result of her attempts to include units on minority culture in her American literature courses. Until very recently, the task of collecting items relating to American Indian culture was not a fruitful one; materials were scattered, primary sources were few, and bibliographies were unreliable. Of late, resources on the subject have begun to swell; the materials presented here are intended as contributions to a field that has been too long neglected.

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Editors: G. GORDON KINGSLEY, Coordinator, Student Personnel Services • DAVID L. GIESE, Coordinator of Research • NORMAN W. MOEN, Assistant Dean

In the fall of 1968, the General College's Division of Literature, Writing, and Speech introduced a new dimension to the teaching of American literature by experimentally offering a course specifically devoted to minority-group culture. In the initial offering, the course was team-taught--the teaching assistant for the course was of American Indian extraction--and included Afro-American music, literature, and art as well as units on American Indian culture. On the basis of the success of the course in the 1968-69 academic year, it has become an established part of the General College curriculum. Since bibliographies of Afro-American culture are readily available elsewhere, this issue of The General College Studies presents bibliographical items that reflect only the American Indian units of the College's course in minority group culture. The bibliography--classified and annotated--should be of interest to teachers of American culture courses, as well as to anyone planning a course in American Indian art, music, or literature.

A SELECTIVE BIBLIOGRAPHY OF AMERICAN INDIAN LITERATURE, HISTORY, AND CULTURE

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The various areas covered in this bibliography of the American Indian, although representative of the many aspects of Indian literature, history, and culture, are by no means exhaustive within those areas. Works were chosen that were thought to be indicative of the coverage in the particular areas. Wherever possible, works have been annotated; if there is no annotation, the books were not available. In the area of fiction it should be noted that novels with Indian subject matter are often not authentic or favorable in their approach. Annotations were sometimes, primarily for purposes of time, taken from other sources. These sources are noted at the end of the annotation as BRD (Book Review Digest, published by the H.W. Wilson Co., New York), or Klein (the Reference Encyclopedia of the American Indian which is included in the bibliography).

1. Literature Written by Indians or Taken Directly from Their Oral Tradition

Alexander, Hartley Burr. North American Mythology. Vol.10 of Mythology of All Races. Boston: Marshall Jones Company, 1916.

Myths, divided into chapters according to tribal regions, are related and explained in their psychological aspects and cross-cultural similarities are noted. 33 full page illustrations--many in color--showing ceremonial objects, designs, etc.

Applegate, Frank G. Indian Stories from the Pueblos. Philadelphia and London: J.B. Lippincott Co., 1929. (out of print)

A collection of folk-tales related by the author. No note on the translation is included.

Astrov, Margot L. (ed.) The Winged Serpent. New York: The John Day Co., 1946.

An anthology of prose and poetry by American Indians.

Austin, Mary H. One-Smoke Stories. Boston: Houghton Mifflin, 1934.

See The Trail Book for comment.

Barnes, Nellie.(ed.) American Indian Love Lyrics and Other Poems. New York: MacMillan Co., 1925.

Indian lyrics on love, grief, and nature. An excellent foreword discusses the importance of studying Indian poetry and its effects on the understanding of the development of poetry in general.

Benedict, Ruth F. Tales of the Cochiti Indians. Bureau of American Ethnology. Bulletin 98. Washington: Government Printing Office, 1931.

A close translation of "novelistic tales that are fictionalized versions of native life, and emphasize situations of equal interest to them in their daily life and in their mythology." (Introd.)

Boas, Franz. Folk Tales of Salisham and Sahaptin Tribes. New York: American Folklore Society, 1917.

Over 100 tales collected by four anthropologists. No note on translations.

Boas, Franz. Keresan Texts. Publications of the American Ethnological Society, Vol. 1. New York, 1928.

Extensive collection of tales and myths from the Indians of the Rio Grande valley. Although there is no note on translations it seems likely that the Indians relating the tales spoke English.

Botkin, Benjamin A. (ed.) A Treasury of Southern Folklore. New York: Crown, 1944.

So liberal in the extensions of folklore and so voluminous that they amount to literary anthologies.

Botkin, Benjamin A. A Treasury of Western Folklore. New York: Crown, 1951.
See comment for A Treasury of Southern Folklore.

Brinton, Daniel G. Library of Aboriginal American Literature. 8 vols. Philadelphia, 1882-1890.
Literature with separate notes on the translations as well as on content and expression.

Brinton, Daniel G. "Native American Poetry." In Essays of an Americanist. 284-304. Philadelphia, 1890.
As well as reprinting many Indian poems and songs, Brinton discusses the nature of poetry and its characteristics.

Bunzel, Ruth L. "Zuni Origin Myths." 47th Annual Report of the Bureau of American Ethnology, 545-609. Washington, 1932.
Interlinear translations of various origin myths.

Bunzel, Ruth L. "Zuni Ritual Poetry." 47th Annual Report of the Bureau of American Ethnology, 611-835. Washington, 1932.
Introduction describes poetic style of the Zuni. Literal translation, some interlinear.

Bunzel, Ruth L. "Zuni Texts. Publications of the American Ethnological Society, Vol. 15. New York: G.E. Stechert, 1933.
A scholarly volume containing 15 tales as well as numerous ethnological texts on planting, weaving, witchcraft, etc. that were taken primarily from ritual. Zuni printed above, with translations by the Zuni in 1926(members of the village who had learned English) below. Also includes an autobiography of a 70 year old Zuni woman.

Burlin, Natalie C. (ed.) The Indians' Book. New York and London: Harper and Brothers, 1935.
The classic collection of Indian lore, musical and narrative. Illustrations from photographs and from original Indian drawings.

Bynner, Witter. Indian Earth. New York: Alfred A. Knopf, 1930.
Dances and poems translated from various Indian tribes.

Coleman, Rufus A. (ed.) The Golden West In Story and Verse. New York: Harper and Brothers, 1932.
Includes Indian legends, poems, and songs plus stories on life and customs.

Copway, George. The Ojibwa conquest; a tale of the Northwest. New York, 1850.
A verse tale in couplets of the "bravery and prowess of the Ojibwa nation."

Copway, George. The Traditional History and Characteristic sketches of the Ojibway Nation. Boston, 1850.

Cronyn, George W. (ed.) The Path of the Rainbow. New York:Boni and Liverwight, 1918. [New and enlarged edition--1934]
An anthology of song and chants from the Indians of North America.

Cushing, Frank Hamilton. Zuni Folk Tales. New York: A.A. Knopf, 1931.
Cushing, who despite living among the Zuni and learning the language, gives an elaborate, and highly romanticized rendering of the tales. Photographs of the people and the territory are excellent.

Day, Arthur Grove. Sky Clears: Poetry of the American Indians. New York: The MacMillan Company, 1951. [1964, University of Nebraska Press (paper)]
Poetry of the American Indians including discussion of poetry and an extensive bibliography.

Deloria, Ella C. Dakota Texts. Publications of the American Ethnological Society, vol.14. New York: G.E. Stechert, 1932.
Stories collected from the Reservations of Standing Rock, Pine Ridge, and Rosebud, South Dakota. The original texts have been freely translated by Miss Deloria, but 16 stories in the group are literal translations. Tales divided into three groups--those purely for entertainment, those taken as truth, and actual accounts of events.

Dixon, Roland B. Maidu Texts. Publications of the American Ethnological Society, vol.4. Leyden: Late E.J. Biill, 1912.
Collected from a half-Maidu, half-Atsugervi man. Translation is a relatively free rendering with the exception of the first part of a Creation myth with interlinear.

Dorsey, George A. The Pawnee Mythology. Washington: Carnegie Institution of Washington, 1906.
148 tales related by Pawnees who presumably spoke English. No note on the translation.

Dorsey, George A. The Traditinns of the Caddo. Washington: Carnegie Institution of Washington, 1905.
70 tales collected between 1903-05. No note is included on the translations.

Dorsey, George A. Traditions of the Skidi Pawnee. American Folklore Society. Boston and New York: Houghton Mifflin, 1904.
No note on translations, but explanatory notes on the tales, which include the categories of Medicine, Cosmogony, Boy Heroes, and Animal Tales.

Dorsey, James Owen, and Swanton, John R. A Dictionary of the Biloxi and Ofo Languages. Bureau of American Ethnology, Bulletin 47. Washington: Government Printing Office, 1912.
A concise historical sketch of these now extinct tribes of Louisiana and the Gulf region is combined with 31 tales with interlinear and literal translations.

Fletcher, Alice C. Indian Story and Song from North America. Boston: Small, Maynard and Co., 1900.
This accurate translation consists mainly of songs with explanations in English. Concludes with chapters on the place of music in Indian life and the relationship of story to song.

Frederick, Jack, and Kilpatrick, Anna.(ed. and trans.) Friends of Thunder: Folktales of the Oklahoma Cherokee. Southern Methodist University Press, 1964.

Translation, from Cherokee tongue, of stories, anecdotes, jokes and legends, comprehensively reflecting inner workings of an American Indian social organism, linguistically and ethnologically authentic, but easily accessible to the general reader. (Klein)

Fry, Maggie Culver. The Witch Deer. New York: Exposition Press, Inc., 1955(2nd ed)
Poems of Oklahoma Indians.

Grinnell, George Bird. Blackfeet Indian Stories. New York: Charles Scribner's Sons, 1913.

A group of genuine Indian folk tales of the kind that descended by word of mouth from generation to generation. A final chapter gives an account of the Blackfeet, their way of life and their tribal customs. BRD

Grinnell, George Bird. Pawnee Hero Stories and Folk Tales. New York: Forest and Stream Publishing, 1889. [1961, University of Nebraska (paper)]

Contains 21 stories and folk-tales collected by the author while visiting the Pawnee, some of whom spoke English. Also included are notes on the Pawnee: their origin, and early history, their wars, religion and later history.

Hamilton, Charles E. (ed.) Cry of the Thunderbird. New York: MacMillan, 1950.
An anthology of writings by Indians.

Hansen, L. Taylor. He Walked the Americas. Massachusetts: Amherst Press, 1963.

A collection of authentic Indian legends telling of a white man who "walked the Americas." (Klein)

Jones, William. Fox Texts. American Ethnological Society. Leyden: Late E.J. Brill, 1907.

Texts from the Fox of Iowa, an Algonkin people, were translated by the author. Historical, Myth and tradition, Didactic, Visions and Dreams, and Culture-Hero are included in the different chapters.

Jones, William. Ojibway Texts. American Ethnological Society. Leyden: E.J. Brill, 1917-19.

Literal translations with the original texts included of the Lake Superior region.

Linderman, Frank Bird. Indian Old-Man Stories. New York: Scribner's and Sons, 1920.

Stories from the Indian mainly dealing with Old Man--the creator of the world. Illustrations, beautiful and plentiful, by Charles M. Russell the noteworthy Indian artist.

Linderman, Frank Bird. Indian Why Stories. New York: Scribner's and Sons, 1915.

Author's Preface: "I propose to tell what I know of these legends, keeping as near as possible to the Indian's style of story-telling, and using only tales told me by the older men of the Blackfeet, Chippewa, and Cree tribes." The tales are child-like in their simplicity, and are in fact more tales for children than otherwise.

Linderman, Frank Bird. Old Man Coyote. New York: The John Day Company, 1931.
Stories from the Crow Indians. Linderman, who speaks the language, did all the translations.

Matthews, Washington. (ed.) Navajo Legends. Boston: Houghton Mifflin, 1897.
No note on the translations, but the introduction includes information on various aspects of Navajo life such as housing, food, tribal organizations, gods, and legends.

Michelson, Truman (ed.) Kickapoo Tales. American Ethnological Society. Leyden: E.J. Brill, 1915.
Translations by Michelson with Indian assistance.

Mourning Dove. Co-ge-we-a, the Half-Blood. Boston: The Four Seas Company, 1927.
The first Indian woman to write and publish fiction. Introduction: "Her characters are all from actual life, and throughout the narrative, she has endeavoured to picture the period as she actually saw it--an Indian--in the closing days of the great cattle range, and the decadence of its King, the cow-puncher."

Mourning Dove. Coyote Stories. Idaho: Caxton Printers, Ltd., 1933.

Prince, John D. Passamaquoddy Texts. American Ethnological Society. New York: G.E. Stechert, 1921.
Original texts of the New England tribe plus translations.

Radin, Paul. The Culture of the Winnebago: As Described by Themselves. Baltimore: Waverly Press, 1949.
Stories translated by a half-blood Winnebago Indian with an introduction by Radin, the original text, an English translation, extensive notes and commentary.

Sapir, Edward. Wishram Texts. American Ethnological Society. Leyden: E.J. Brill, 1909.
A half-breed interpreter gives an extremely literal translation corresponding paragraph for paragraph with the text from Indians of the southern Washington area. Texts are divided into various categories of myths, customs, letters, and non-mythical narrative.

Standing Bear, Luther (Dakota chief). Land of the Spotted Eagle. Boston and New York: Houghton Mifflin, 1933.
Preface by the author: "In this book I attempt to tell my readers just how we lived as Lakotans--our customs, manners, experiences, and traditions." An excellent and touching account of Indian life and the effects of the white man on a beautiful civilization.

The Story Telling Stone: Myths and Tales of the American Indian. Edited by Susan Feldman. New York: Dell Publishing, 1965. (paper)
A collection of 52 myths and tales handed down by American Indian tribes. Introduction by the editor explains the mythical bases for these tales, which are divided into three sections: In the days of Creation; Trickster; Tales of heroes, supernatural journeys, and other folktales. Bibliography. (Klein)

Swanton, John R. and Boas, Franz. Haida Songs and Tsimshian Texts. American Ethnological Society. Leyden: Late E.J. Brill, 1912.
Collection of songs and texts with the original and a literal translation plus a freer translation included below each.

Wagner, Gunter. Yuchi Tales. American Ethnological Society. New York: G.E. Stechert and Co., 1931.
Indians of Central Oklahoma did these translations from their own tales and myths.

Walton, Eda Lou. Dawn Boy: Blackfoot and Navajo Songs. New York: E.P. Dutton and Co., 1926.
Free translations of Indian songs.

Webb, George. A Pima Remembers. Arizona: University of Arizona Press, 1959.
Legends for the young Pima Indian.

Zitkala-Sa. American Indian Stories. Washington: Hayworth Publishing House, 1921.
Gertrude Bonnin(Zitkala-Sa) was born and raised an Indian. She writes her story in English and tells primarily of her education in a government school and of Indian homelife.

2. Autobiography and Biography

Anderson, Eva Greenslit. Chief Seattle. Idaho: Caxton Printers, 1943.
Popular biography based on extensive research and study, of the Indian chief who gave the city of Seattle its name. An admirer of the white man, Seattle tried over and over again to bring white and red men into harmonious relationship but much of his endeavor was lost in tragic conflicts.BRD

Anderson, Rufus. Memoir of Catherine Brown, A Christian Indian of the Cherokee Nation. Boston: Crocker and Brewster, 1825.(2nd ed.)

Anonymous [Samuel G. Goodrich] Lives of Celebrated American Indians. Boston: Bradbury, Soden and Co., 1843.
Supposed historical accounts of Pocohantas, Pontiac, Brant, Red Jacket, Black Hawk, and many others. Fascinating, well-told stories but rather biased in favor of the white man.

Apes, William. A Son of the Forest, the experience of William Apes, a native of the forest. Written by Himself. New York: By the author, 1829.
In an educated and sophisticated style Apes presents a curious mixture of Indian and Evangelist. He tells of his experiences during the Revolution (fighting on the American side) as well as the difficulties of his childhood. Although he is thoroughly Christianized, to the point of believing that the Indians are the "Lost Tribe" of Israel, his account and appendix recounts the injustices perpetuated by the white settlers on the Indians.

Barrett, Stephen M. (ed.) Geronimo's Story of his Life. New York: Duffield and Co., 1906.

Geronimo, while a prisoner of war, tells his story through an interpreter to explain his opposition to the United States. He relates tales of the Indian-Mexican wars and the injustices of the U.S. calvary to the Apaches. Pathetic tone reveals a subdued and crushed pirit--he had been a prisoner for 20 years. Fascinating photos of Geronimo and the remaining Apaches.

Black Hawk. Life of Black Hawk, Ma-Ka-Tai-Me-She-Kia-Kiak. Iowa: State Historical Society of Iowa, 1932. [Reprint of the first edition of 1833.]

Black Hawk wrote the story of his life in order to explain his actions to the white people. Injustices are told simply and movingly and the sentiment is both proud and pathetic.

Black Hawk (Ma-Ka-Tai-Me-She-Kia-Kiak), an Autobiography. Donald Jackson, (ed.) Urbana, Illinois: University of Illinois Press, 1955.

Includes the original 1833 autobiography with many additional notes on Black Hawk, his Eastern trip, and an epilogue on the last 5 years of his life. An appendix with treaties of 1804 and 1832.

Bonner, T.D.(ed.) The Life and Adventures of James P. Beckwourth, mountaineer, scout and pioneer, and chief of the Crow nation of Indians. New York: A.A. Knopf, 1931.

Although Bonner is listed only as editor, it seems that he added romantic elements. Beckwourth was of mixed blood and adopted the Indian life finally becoming a chief.

Britt, Albert. Great Indian Chiefs. New York: McGraw Hill Book Co., 1938.

Biographical studies of eight American Indian chiefs: King Philip, Joseph Brant, Pontiac, Tecumseh, Black Hawk, Sitting Bull, Captain Jack, and Chief Joseph. The work is prefaced by a general chapter on the tragedy of the Indian. BRD

Buffalo Child Long Lance, Siksika Chief. Long Lance.(an autobiography) New York: Cosmopolitan Book Corp., 1928.

Foreword: "...I know of no book on the subject which better reveals the spirit of Indian youth in the years that are gone and the spirit of times the like of which will never be seen again."

Copway, George. The life, letters, and speeches of Kah-ge-ga-gah-bowh, or, George Copway, Chief of the Ojibwa nation. New York: S.W. Benedict, 1850.

Religious, missionary zeal makes this something other than an Indian's story, but it is an Indian who took up the ways of the white man. Although he is condescending it is an interesting work in that it illustrates what occurs as the Indian tries to reconcile two ways of life.

Eastman, Charles A. From the Deep Woods to Civilization: Chapters in the Autobiography of an Indian. Boston: Little, Brown, and Co, 1916.

The story of the author's development and maturity, beginning with the time that his father, foreseeing the value of a knowledge of the white men's civilazation, sent the boy to the White man's school. Fortunately, the best side of civilization was presented to him in his early years and the impressions received then were deep enough to withstand the shocks that came later in revelations of the white man's trickery in his dealings with the Indian.BRD

Eastman, Charles Alexander. Indian Heroes and great chieftains. Boston: Little Brown, 1918.

Eastman, a full blooded Sioux, has written the life histories of some of the leaders of his own and of other Indian tribes, basing his work often on acquaintance with the men themselves or with others who knew them. He wanted "to present some of the greatest chiefs of modern times in the light of the native character and ideals, believing that American people will gladly do them tardy justice." BRD

Eastman, Charles Alexander. The Soul of the Indian. Boston and New York: Houghton Mifflin, 1911.

Dr. Eastman disclaims all desire to offer an ethnological treatise. His study is the outcome of childhood teaching and ancestral ideals rather than of scientific inquiry. He attempts to show the true Indian nature freed from the prejudices and legends that prevail in the minds of white men. BRD

Ford, Clellan S. (ed.) Smoke from Their Fires: The Life of a Kwakiutl chief. New Haven: Yale University Press, 1941.

An introduction to Kwakiutl society is followed by a narrative of a 70 year old Indian. He speaks English but alterations have been made to maintain chronological sequence, as well as clarity.

Howard, Helen Addison. War Chief Joseph. Idaho: The Caxton Printers, 1941. 1964, University of Nebraska, (paper)

A sympathetic biography of Chief Joseph that is told with strict historical accuracy. Tells of the tragic and epic struggle of the Indian against the exploiting whites.

Jessett, Thomas Edwin. Chief Spokan Garry. Minneapolis, Minnesota: T.S. Denison, 1960.

Jessett stresses the Anglican conversion of Chief Spokan Garry. Foreword: "Garry emerges as a tragic, though heroic, figure, not only because he suffered ingratitude, but even more so in that he was doomed to have embodied in his soul the clash of two cultures for which time had not permitted a fruitful blending."

Linderman, Frank B. American, the life story of a great Indian. New York: The John Day Company, 1930.

Plenty-coups, the 80 year old chief of the Crows, tells his life story to his white friend, who as trapper, hunter and cowboy, has studied the Indian and his habits. BRD

Neihardt, John G. Black Elk Speaks, the Life Story of an Oglala Sioux. New York: Morrow Co., 1932.

Black Elk, an old holy man of the Sioux, tells his life story. Interpreter is used, but the language is strong and simple. Excellent portrayal of the spiritual world of the Indian and his empathy with nature.

Radin, Paul. The Autobiography of a Winnebago Indian. Berkeley: University of California Press, 1920.

Translations made by the author with the help of an interpreter. The article is divided into two parts: the first is the actual autobiography, and the second dealing with precepts taught all young Indians on fasting, marriage, social customs, etc.

Radin, Paul. Crashing Thunder, the Autobiography of an American Indian. New York: D. Appleton Co., 1926.

A literal translation with no changes other than chronological arrangement of the life of a young Indian man. It is a strange combination of Indian life and customs with that of white society. The Indian joins a road show in the West exploiting Indian customs, but does not comment on it.

Simmons, Leo W. (ed.) Sun Chief, The Autobiography of a Hopi Indian. Institute of Human Relations. New Haven: Yale University Press, 1942.

Preface; "This is a frank and intimate account of fifty years in the life of Don C. Talayesa of Oraibi, Arizona. It attempts to describe how he came to be the person that he is, and how he thinks, feels, and behaves." Appendices include a typical sampling of myths and legends. He spoke and wrote in English which was then corrected for grammar and clarity. A situational analysis is also included.

Son of Old Man Hat. Recorded by Walter Dyk. New York: Harcourt, Brace and Co., 1938.

Story told to an interpreter. Edward Sapir, noted anthropologist, in the introduction says,"And so the Son of Old Man Hat, not by hinting at human likeness or difference but through the sheer clarity of his daily experiences, resolves all cultural and personal conflicts and reminds us that human life is priceless..."

Standing Bear, Luther (chief). My people the Sioux. Boston: Houghton Mifflin, 1928.

The frank and simple autobiography of an Indian chief who was a member of the first class at Carlisle. He tells of his life at home and school, and after his return to the reservation, of his marriage and his work for the advancement of his people. Some of the illustrations are from the author's own drawings, the rest from photographs. BRD

Steward, Julian G. "Two Paiute Autobiographies." University of California Publications in American Archaeology and Ethnology. vol.33,pp.423-438. California: University of California Press, 1934.

Presents two contrasting personalities from the same culture.

Thatcher, Benjamin B. Indian Biography: or, an historical account of those individuals who have been distinguished among the North American natives as orators, warriors, statesmen, and other remarkable characters. New York: Harper and Brothers, 1843-1845. 2 vols.

An account of Indian history after the arrival of the settlers. Based on letters, stories, etc. of early Americans.

Underhill, Ruth M. The Autobiography of a Papago Woman. Memoirs, no.46. The American Anthropological Association. Wisconsin, 1936.
A 90 year old Indian woman tells her life in her native language and an interpreter gives a literal translation. Fascinating narrative.

3. Fiction with an Indian Subject

Bandelier, Adolf F. The Delight Makers. New York: Dodd, Mead, 1918.
Historical fiction on ancient pueblo life.

Becker, May L. (ed.) Golden Tales of the Southwest. New York: Dodd, Mead and Co., 1939.
Perhaps the best anthology of southwestern narratives.

Berry, Brewton. Almost White. New York: The Macmillan Co., 1963.
The story of a little-known minority racial group of Americans---part white, part Negro, part Indian--who are rebuffed by whites, unwilling to identify themselves with Negroes, and only partially accepted by Indians. Illustrated. (Klein)

Bulla, Clyde R. Eagle Feather. New York: Thomas Y. Crowell, Co., 1953.
Following an unthinking act, Eagle Feather must work all summer for a crafty cousin, but he looks forward to school in the fall. When his cousin refuses to let him go to school, Eagle Feather runs away. Told simply and sympathetically, this story gives a good picture of Navajo Indian life. Three songs are included.BRD

Comfort, Will Levington. Apache. New York: E.P.Dutton, 1931.
Semifiction.

Corle, Edwin. People on the Earth. New York: Random House, 1937.
The hero of this story is Red Wind's son, who when still a child is adopted by a white preacher. The story follows the course of his life thru years of a white man's education, years of attempting to adjust himself to white man's civilization, and concludes with the final return to an Indian way of life.

Gillmor, Frances. Windsinger. New York: Minton Balch and Co., 1930.
Fiction.

Holden, Curry. The Hill of the Rooster. New York: Holt, Rinehart, and Winston, Inc., 1956.
Fiction.

James, Harry C. Red Man, White Man. Texas: The Naylor Company, 1958.
A novel based on Hopi life.

LaFarge, Oliver. All the Young Men. Boston: Houghton Mifflin, 1935.
The majority of this collection of short stories concern Indian life and character.

LaFarge, Oliver. The Enemy Gods. Boston: Houghton Mifflin Co., 1937.
The story, opening in 1919, covers the years of childhood to early manhood in the life of a Navajo boy. Its central subject is the boy's struggle to decide between opposed cultures.

LaFarge, Oliver. Laughing Boy. Boston: Houghton Mifflin, 1929.
A novel centering around the ill-fated love of Laughing Boy for Slim Girl, noted for its sensitive and accurate depiction of Navajo culture and psychology.

LaFarge, Oliver. A Pause in the Desert. Boston: Houghton Mifflin, 1957.
A collection of short stories, some with Indian themes.

Mathews, John Joseph. Sundown. New York: Longmans, Green and Co., 1934.
Chat Windger, the hero of this novel of Indian life today, was born just before the beginning of the Twentieth-Century on the Osage Reservation, son of a pure Indian mother and a half-breed father. The story tells of his boyhood, his college years, his training and service as an aviator, his return to his own people and the decadent life led by the Indians after the discovery of oil on their lands. Thruout runs the thread of despair as a fine civilization is destroyed by alien ideals and customs that cannot take its place.BRD.

Paytiamo, James. Flaming Arrow's People. New York: Duffield and Green, 1932.
Fiction.

Smith, Dama M. Hopi Girl. London: Oxford University Press, 1931.
Fiction.

Waters, Frank. The Man Who Killed the Deer. Denver: University of Denver Press, 1942.
The hero is the boy Martiniano, who had gone to a white school and in consequence was at odds with his tribal rituals, As he grew older he married the wrong girl, and to make matters worse he killed a deer on the government reservation. The story of his spiritual travail and return to his tribe follows. BRD.

Wellman, Paul I. The Comancheros. New York: Doubleday, 1952.
Fiction.

4. Art: Painting and Crafts

Alexander, Hartley Burr. Pueblo Indian Painting. Nice: C. Szwedzicki, 1932.
Individual reproductions of Indian paintings in folio form.

Alexander, Hartley Burr. Sioux Indian Painting. 2vols. Nice: C. Szwedzicki, 1938.
Beautiful collection of individual reproductions in folio form of Indian painting. (cf. Blish, Helen. A Pictographic History of the Oglala Sioux. A recent edition that reproduces the drawings of Amos Bad Heart Bull which corresponds to Vol2.)

Bedinger, Margery. Navajo Indian Silver-Work. Colorado: John VanMale, 1936.
Photographic illustrations of the various objects practiced by the Navajos.

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The classic reference set on the Indian. Each volume is profusely illustrated with excellent photographs and separate plates in portfolio supplement the set. The arrangement is by tribe and includes a historical sketch, daily living, mythology, ceremonies, etc. A complete index is appended to each volume.

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Brinton, Daniel G. Aboriginal American Authors and their Productions. Philadelphia, 1883.
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